

ACTS 18:12-19:41

APOLLOS

- From Alexandria (18:24)
- Eloquent and well versed in the scriptures (18:24)
- Had been instructed in the way of the Lord (18:25)
- Knew only about the baptism of John (18:25)
- Was instructed and then went to "Achaia" where he greatly helped those who through grace had believed (18:27)
- For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely men? What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. (1Cor 3:4-6)
- As for our brother Apollos, I strongly urged him to visit you with the other brethren, but it was not at all his will to come now. He will come when he has opportunity. (1 Cor 16:12)
- Do your best to speed Zenas the lawyer and Apol'los on their way; see that they lack nothing. (Titus 3:13)

WHAT IS THE SIGNIFICANCE OF APOLLO?

PRISCILA AND AQUILA

- Greet Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; ⁵ greet also the church in their house. (ROM 16 3-5)
- The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. (1 COR 16:19)
- Greet Prisca and Aquila, and the household of Onesiphorus. (2 TIM 4:19)

WHAT IS THE SIGNIFICANCE OF THIS COUPLE?

THE WAY

- But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to **the Way**, men or women, he might bring them bound to Jerusalem (9:2)
- He had been instructed in **the way** of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him and expounded to him **the way** of God more accurately. (18:25-26)
- but when some were stubborn and disbelieved, speaking evil of **the Way** before the congregation (19:9)
- About that time there arose no little stir concerning **the Way**. (19:23)

- I persecuted **this Way** to the death, binding and delivering to prison both men and women, ⁵ as the high priest and the whole council of elders bear me witness. (22:4)
- But this I admit to you, that according to **the Way**, which they call a sect, I worship the God of our fathers, believing everything laid down by the law or written in the prophets, (24:14)
- But Felix, having a rather accurate knowledge of **the Way**, put them off, saying, “When Lys’ias the tribune comes down, I will decide your case.” (24:22)

THE WAY IN THE OLD TESTAMENT

- And the LORD went before them by day in a pillar of cloud to lead them along **the way**, and by night in a pillar of fire to give them light, that they might travel by day and by night; the pillar of cloud by day and the pillar of fire by night did not depart from before the people. (EX 13:21-22)
- Thus says the LORD, who makes a way in the sea, a path in the mighty waters (IS 43:16)
- Was it not thou that didst dry up the sea, the waters of the great deep; that didst make the depths of the sea **a way** for the redeemed to pass over? (IS 51:10)
- A voice cries: “In the wilderness prepare **the way** of the LORD, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low, the uneven ground shall become level, and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken.” (IS 40:3)
- And a highway shall be there, and it shall be called **the Holy Way**; the unclean shall not pass over it, and fools shall not err therein. (IS 35:8)
- Go through, go through the gates, prepare **the way** for the people... Say to the daughter of Zion, “Behold, your salvation comes; behold, his reward is with him, and his recompense before him.” (IS 62: 10, 12)

PAUL IN EPHESUS (19:1-10)

- There he found some disciples (19:1)
 - o Only know John’s baptism (19:3)
 - o Never heard of the Holy Spirit (19:2)
 - o Don’t seem to know about Jesus (19:4)
- Paul’s sacramental theology
 - o John’s baptism is one of repentance, Jesus’ baptism is one of entrance into Christ and His Church
 - Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (Rom 6:3-4)
 - o The laying on of hands (confirmation) is distinct and complimentary to Baptism
 - “To this day, Catholics belonging to the Eastern rites receive both sacraments in infancy. Pope St. Leo I makes this relationship very clear. He compares the natural life of our bodies with the supernatural life of our souls. Baptism, he says,

corresponds to our bodily birth. Confirmation corresponds to our bodily growth.” (Hardon, S.J., Rev. John, *The Sacraments of Baptism and Confirmation*, p.1)

- 3 months in the synagogue (JEWS), 2 years in the hall (school) of Tyrannus (GREEKS)
 - o Remember the Areopagus!!!
 - o The intersection of Greek thought and the Revelation of Christ
 - o
- Extraordinary miracles
 - o Handkerchiefs or aprons were carried away from his body to the sick...
 - What does this sound like?
 - o In the name of Jesus
 - And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”(4:12)

THE RIOT IN EPHESUS

- Now after these events Paul resolved in the Spirit to pass through Macedo'nia and Acha'ia and go to Jerusalem, saying, “After I have been there, I must also see Rome.” (19:21)
 - o At present, however, I am going to Jerusalem with aid for the saints. For Macedo'nia and Acha'ia have been pleased to make some contribution for the poor among the saints at Jerusalem; (ROM 15:26)
- Paul has persuaded and turned away a considerable company of people,(19:26)

POPE BENEDICT XVI ON THE AREOPAGUS

The fundamental structure of Christian proclamation “outwards” – towards searching and questioning mankind – is seen in Saint Paul’s address at the Areopagus. We should remember that the Areopagus was not a form of academy at which the most illustrious minds would meet for discussion of lofty matters, but a court of justice, which was competent in matters of religion and ought to have opposed the import of foreign religions. This is exactly what Paul is reproached for: “he seems to be a preacher of foreign divinities” (Acts 17:18). To this, Paul responds: I have found an altar of yours with this inscription: ‘to an unknown god’. What therefore you worship as unknown, this I proclaim to you (17:23). **Paul is not proclaiming unknown gods. He is proclaiming him whom men do not know and yet do know – the unknown-known; the one they are seeking, whom ultimately they know already, and who yet remains the unknown and unrecognizable. The deepest layer of human thinking and feeling somehow knows that he must exist, that at the beginning of all things, there must be not irrationality, but creative Reason – not blind chance, but freedom.** Yet even though all men somehow know this, as Paul expressly says in the Letter to the Romans (1:21), this knowledge remains unreal: a God who is merely imagined and invented is not God at all. If he does not reveal himself, we cannot gain access to him. The novelty of Christian proclamation is that it can now say to all peoples: he has revealed himself. He personally. And now the way to him is open. The novelty of Christian proclamation does not consist in a thought, but in a deed: God has revealed himself. Yet this is no blind deed, but one which is itself *Logos* – the presence of eternal reason in our flesh. *Verbum caro factum est* (Jn 1:14): just so, amid what is made (*factum*) there is now *Logos*, *Logos* is among us. Creation (*factum*) is rational. Naturally, the humility of reason is always needed, in order to accept it: man’s humility, which responds to God’s humility.

Our present situation differs in many respects from the one that Paul encountered in Athens, yet despite the difference, the two situations also have much in common. Our cities are no longer filled with altars and with images of multiple deities. God has truly become for many the great unknown. But just as in the past, when behind the many images of God the question concerning the unknown God was hidden and present, so too the present absence of God is silently besieged by the question concerning him. *Quaerere Deum* – to seek God and to let oneself be found by him, that is today no less necessary than in former times. A purely positivistic culture which tried to drive the question concerning God into the subjective realm, as being unscientific, would be the capitulation of reason, the renunciation of its highest possibilities, and hence a disaster for humanity, with very grave consequences. What gave Europe's culture its foundation – the search for God and the readiness to listen to him – remains today the basis of any genuine culture. Thank you. (Sept. 12, 2008, College de Barnardins, Paris, France)

ST. PAUL'S THIRD MISSIONARY JOURNEY Approximate dates: 53 " 58 AD Companions: Timothy, Luke, and other disciples Mission field: Turkey, Greece, Lebanon, Judea-Samaria-Galilee Approximate miles traveled 2,700 Sent by church of Antioch, Syria	
Galatia and Phrygia	Acts 18:23
Ephesus	Acts 19:1-20, 23-40
Macedonia	Acts 19:21; 20:1
Greece (Achaia)	Acts 20:2-3
Macedonia, Philippi, and Troas	Acts 20:3-12
Assos, Mitylene; near Chios, Samos, Trogyllium, Miletus	Acts 20:13-38
Cos, Rhodes, Patara	Acts 21:1-2
Tyre and Ptolemais	Acts 21:3-7
Caesarea	Acts 21:8-16
Jerusalem	Acts 21:17-23:22
Caesarea (imprisoned 2 years)	Acts 23:23-26:32